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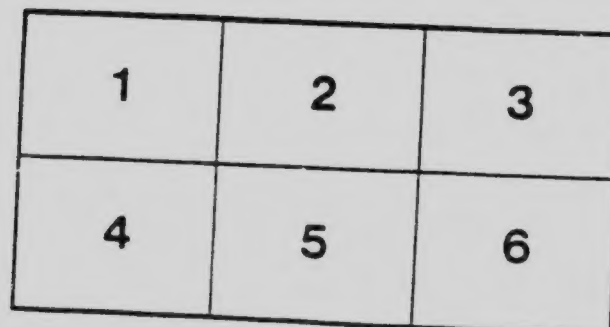
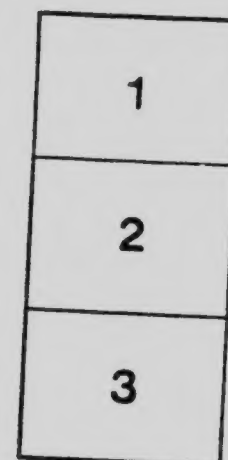
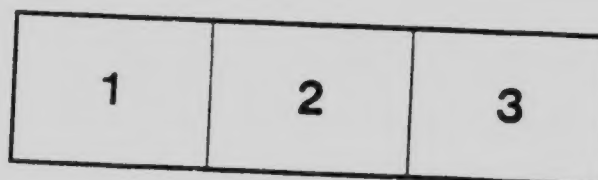
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**THE CHURCH OF ENGLAND MISSION  
TO THE JEWS IN TORONTO.**

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**MISSIONARY:—**

**REV. PAUL L. BERMAN,**  
61½ Edward St., Toronto.  
Tel. Adelaide 981.

**TREASURER:--**

**MR. F. A. BLACHFORD,**  
80 Roxborough St. West.  
Toronto, Ont.

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***Why Evangelize the Jews ?***

*By*

**BEN - ZION.**

*5 cents a copy.*

*50 cents a dozen.*

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## HINTS FOR INTERCESSORY PRAYER.

- 1.—“Plead that the Jews may have an hearing ear and an understanding heart.
- 2.—Remember the Christless Jews of Christian Canada. A Jew born on Christian soil ought to lead to a Jew being born again.
- 3.—Ponder over the profound fact that the Word of God speaks of the Jewish nation as “dry bones,” the “fig-tree withered and cursed,” “the lost sheep of the house of Isreal,” “enemies for your sakes,”
- 4.—Meditate upon the fact that God calls you to pray for the Jews.—Ps. cxxii. 6.
- 5.—Pray, remembering that God loves the Jews with an everlasting love.—Jer. xxxi. 3.
- 6.—Call to mind the assured promise. — St. Matt. xviii-19, 20.
- 7.—Pray as if the very salvation of the one prayed for depended on you.
- 8.—“More things are wrought by prayer than this world dreams of.”
- 9.—“They that did the King's business helped the Jews.” Esther ix-3.
- 10.—Subscriptions towards the Jewish work will be gladly received by the Treasurer of the Jewish Mission. Mr. F. A. Blachford, 80 Roxborough St. West, Toronto, Ont.

# Jewish Evangelization.

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“For the gifts and calling of God are without repentance” (Rom. xi, 29).

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No earnest student of the Word of God, no candid observer of the signs of the times; can fail to recognize the great importance of the question of Jewish evangelization. Regarding it, as we must, not only in its relation to the wonderful people who are its subjects, but also in its intimate connection with the fulfilled and unfulfilled purposes of God, and in its consequent bearing upon the destinies of the human race, it takes precedence of all other questions; whilst, as indirectly suggesting a solution of one of the most difficult problems of the day, it deserves the attention of the statesman no less than the divine.

It must be admitted that great apathy prevails throughout the Christian Church with reference to the spiritual interests of God's ancient people. The leaven of unbelief, as regards both the present power of the Gospel upon their hearts and their future conversion, pervades the Church no less than the world:

there is a latent feeling in men's minds that since their national rejection of Christ, God has given them over to a judicial blindness, which it is almost presumptuous to contend against, and whilst professing Christians thus despair of their conversion, the world treats the idea with levity, and regards it as the amiable croquet of enthusiastic minds.

The words of the text occur at the close of an elaborate argument, in which St. Paul proves that God hath not, and never will, finally cast off His people Israel, that having once made them the objects of His choice, that choice must stand, and that however true it may be that, viewed with reference to the Gospel, they are nationally excluded from God's favour, still viewed from the side of their national election, "they are beloved for the father's sakes." "For," he adds, "the gifts and calling of God are incapable of revocation or of change."

Beside this massive truth then we take our stand, whilst examining the question of God's dealings with Israel. In a world of change it is well to remember that there is One who changes not, that amidst all the seeming intricacies of God's providential government, His purpose standeth sure, and that although we fail to trace its various movements, that purpose is ever pursuing its sure and steady progress toward its destined end.



I propose the following questions for our consideration:—

**I. What is the revealed purpose of God towards the Jewish nation during the present Dispensation?**

**II. What is the consequent duty of the Church?**

**III. What has actually been the conduct of the Christian Church?**

**IV. What grounds of encouragements are there in the present condition of the Jews which should urge us to make greater efforts in their behalf?**

**I. What is the revealed purpose of God towards the Jewish nation during the present Dispensation?**

(a) It was the purpose of God that the Gospel should be first preached to the Jews.

There is an opinion, loosely held perhaps, but widely prevalent, that upon their rejection and crucifixion of the Son of God, the Jewish people were at once cast off and given over to a reprobate mind. Such opinion is directly opposed to the narrative of the Acts of the Apostles.

The preaching of the Gospel in its completeness began upon the day of Pentecost, "Ye shall receive power," were our Lord's parting words to His Apostles, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) Their testimony was to be delivered, "first in Jerusalem and in all Judea,"

and accordingly, on the day upon which the Holy Ghost descended from heaven, and for upwards of seven years afterwards, the gospel was almost exclusively preached to and received by Jews or Jewish proselytes. The Church of those first years was a Jewish Church, and when in the providence of God the period had arrived at which the barrier between Jew and Gentile were to be visibly thrown down, a miracle was needed, in order to satisfy the Apostles that "the Gentiles should be fellow-heirs and of the same body with the Jews." Still "to the Jew first" was the invariable order, according to which in Apostolic times the Gospel was made known. "It was necessary that the Word of God should first have been spoken to you," was the habitual tenor of the language of St. Paul. He ever acted in the Spirit of those words, and although, as the Apostle of the Gentiles, he magnified his office, "his heart's desire and prayer to God for Israel was that they might be saved," he claimed for his ministry to the heathen all honour and amplified it to the utmost by his unwearied labours, but he never disguised the ulterior motive which animated him, the hope, viz., that he might possibly, through his Gentile converts, rouse his own countrymen to emulation, and thus "save some of them." (Rom. xi. 13, 14.)

(b) It was the purpose of God that on the rejection of the Gospel by the Jews, it should pass over to the Gentiles.

St. Paul's words to the Jews at Antioch indicate the actual point in history, when such a transfer was made. "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Rom. xiii, 46.) And the language of the same Apostle in the eleventh Romans, justifies and explains it. Speaking of the nation as a nation, he admits that a large portion of it had, in consequence of the self-righteous pride, become the subjects of judicial blindness; as a nation they had stumbled; as the natural branches of the Abrahamic root they had been broken off, deposed from present favours, and excluded from their position of honour and pre-eminence. But the Gospel which they rejected was not to lie fallow. The turning away of the Jews was coincident with the free admission of the Gentiles into the Church, their deposition was accompanied by the outpouring of the riches of God's mercy upon the nations, their lapse was the world's wealth; their loss the world's great gain. (Rom. xi., 11-22.)

(c) It was the purpose of God that during the national deposition of Israel, a remnant should be saved.

The rejection of Israel was neither absolute nor final. "I say then, hath God cast away His people?" His people, that is, nationally considered, "God forbid." For I also am an Israelite." Such an hypothesis, if conceded, would exclude from God's Kingdom St. Paul himself. A national deposition comes



far short of an absolute rejection; the former admits, the latter does not admit of individual salvation, but it was the purpose of God that during Israel's disgrace, "a remnant should be saved."

The cogent historical parallel, which Jewish history supplied, illustrates the argument. As in the time of Elijah an apparently universal defection did not negative the existence of a faithful remnant, even so, says the Apostle, "at this present time also there is a remnant according to the election of grace." (Rom. xi. 1-5.)

God's purposes as regards the nation was to be no bar to the salvation of individuals, if the covering of the divine favour was removed from them in their corporate capacity, the shelter of God's electing love was not withdrawn from them as individuals. Unbelief alone excluded any from the blessings of the Gospel, and to "every one that believeth" it ever proved "the power of God unto salvation."

(d) It is the purpose of God that Israel should ultimately become a Christian nation, should be restored to their own land, should regain their ancient pre-eminence, and should enjoy those promises which have never yet been fulfilled.

The fact of Israel having been and continuing to be the chosen people of God, lies at the root of the Apostle's argument, in the eleventh of Romans. "God hath not cast away His people whom He foreknew." In His eternal decree He selected Israel as the chosen

nation, to be the covenant-people, the depository of His law, the vehicle of His gracious purposes to mankind. The Jews, it is true, have nationally stumbled and are deposed from their position of pre-eminence, but their fall shall not be final, God shall raise them from it in the end. God is "able to graft them again into their own olive tree," and will do it, for "all Israel shall be saved." The covenant of God with the Jews having been national, shall ultimately be fulfilled to them as a nation, not by the gathering of individuals into the Christian Church (that is taking place now), but by their national restoration as a believing Christian nation, "as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. For the gifts and calling of God are without repentance." (Rom. xi. 26-28.)

I shall refer to but one passage of the Old Testament in confirmation and illustration of this argument.

In the vision of the dry bones Ezekiel describes in graphic terms the purposes of God towards His ancient people. The prophet is carried in the spirit into the midst of a valley, he sees the whole ground covered with human bones, so thoroughly bleached and dried by long exposure to the atmosphere that all apparent capability of life has left them, and when asked of God whether such bones can live, he can only refer the

matter to Him, as depending exclusively upon His grace and power. Presently the prophet is commanded to proclaim to them the purpose of God to endow them with powers and properties of life: the word is uttered and begins immediately to take effect, "there was a noise, and behold a shaking, and the bones came together, bone to his bone," they are at once clothed upon with sinews, and flesh, and skin, and then in obedience to another word of God, the breath of life from His creative spirit penetrates the mass, and they stand upon their feet a host of valiant men, instinct with the animation and energy of life.

Such was the scene which passed in vision before the prophet's eyes. In explanation, he is told that these bones represent the whole house of Israel, there indeed as to all the attributes of vitality as the bleached bones in the valley of vision, but destined to be one day quickened by the Word and Spirit of God, to regain their national and spiritual life, and to dwell safely in their own land beneath the righteous and benign rule of the mystical David.

That there has been no adequate fulfillment of this prophecy is too plain to require proof. There was indeed a partial return of the covenant-people after the Babylonish captivity: a partial re-possession of the land, and an external reconstruction of the temple and its worship, but all was confessedly imperfect and incomplete: whilst that part of the prophecy (verses 24,

25), which describes the cementing and abiding rule of David, received not even the semblance of a literal fulfillment in the post-Babylonish history of Israel. There are some interpreters indeed who find in this very prediction of the rule of David an insuperable objection to the literal fulfilment of the prophecy, who argue that if such fulfillment requires a literal Israel and a literal Canaan, it equally requires that the literal David should be raised from the dead, and once more rule over the heritage of God.

But surely such reasoning is illogical. The Jewish people, whose conversion and restoration we look for, are not the identical individuals of whom the prophet speaks as the subjects of dispersion and decay, but their lineal descendants, viz., those who shall be found living upon the earth at the time appointed of God for their return. In like manner the King who shall reign over the twelve tribes is not the identical David, but his literal, lineal descendant, the last of the line of Jewish kings; of whom it was announced that "the Lord God would give unto Him the throne of His father David, and that he should reign over the house of Jacob for ever," even Jesus of Nazareth, the King of the Jews. No, the vision before us is no ideal picture of coming good, drawn under the form and encased in the literalities of the old land and people of the covenant, but intended only to be used as a ladder by which we are to rise, a leading string by which we are to feel our way to what is above and

beyond, it assumes a literal dispersion, it announces a no less literal return; it describes Israel as it is blighted, cast out, dead; it describes Israel as it should be, restored and regenerated; "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God."

In the mouth of two witnesses shall every word be established. The Old Testament Scripture teem with predictions of Jewish restoration; the teaching of the New Testament is to the same effect. If "Jerusalem is trodden down of the Gentiles," it is only to be "until the times of the Gentiles are fulfilled." (Lk. xxi. 24.) If the anxious inquiry is addressed to Christ, "Lord, wilt thou at this time restore the Kingdom to Israel?" The answer, "It is not for you to know the times and the seasons which the Father hath put in His own power," plainly implies that the Kingdom is in God's own time to be restored to Israel. (Acts i., 6, 7.) Whilst in the great doctrinal exposition of Israel's future in the Epistle to the Romans, the premise of such restoration is distinctly implied. "For the gifts and calling of God are without repentance."

Such then is the revealed purpose of God towards the Jewish nation during the present dispensation.

## **II... What is the consequent duty of the Church?**

This question needs but a short answer. If it be the ultimate purpose of God that "all Israel should be



saved," it is also the purpose of God that there should be throughout the dispensation "a remnant according to the election of grace," it must be the will of God that the Gospel should be preached to the Jews. "How shall they believe in Him of whom they have not heard? The command, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15), has never been repealed. The unbelief of the Jew has not repealed it. The deposition of the nation from its place of pre-eminence has not repealed it. Nay, the prophetic vision of Ezekiel would seem to indicate that this very preaching is to be the means of awakening the nation from the sleep of centuries, of producing within it a genuine repentance, of begetting within it a living faith. "He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear ye the word of the Lord." "Faith cometh by hearing, and hearing by the word of God." (Rom. x. 17).

Nor is it only by direct evangelistic effort that the salvation of the Jew is to be sought; he must see reflected in the Christian Church purity of doctrine, simplicity of worship, and holiness of life.

If that Church is to be the "light of them which are in darkness; it must take heed that the light which is in it is not darkness; it must act in the spirit of that law which both Jews and Christians acknowledge as divine; it must exhibit itself as animated by the

two great principles of love to God and love to man; and all attempts to win the Jew to Christianity must, humanly speaking, fail unless the preaching of its doctrines be accompanied and recommended by a spiritual worship and a blameless life.

**III. What has actually been the conduct of the Christian Church?**

A brief review of the condition of the Jews of the Western Dispersion since the commencement of the Christian era, and of the treatment they have received at the hands of the Christian Church, will supply the answer to this question.

It was not until the time of Adrian that the complete expulsion of the Jews from Palestine was accomplished (A.D. 136). The Emperor changed the name of Jerusalem to Oelia Capitolina, erected a temple to Jupiter Capitolinus on the spot formerly occupied by the Jewish Temple, and published a decree, which remained in force for two hundred years, forbidding the Jews on pain of death to inhabit or even to approach the sacred city. In spite of these humiliating circumstances the condition of the Jews throughout the Empire was, during the second and third centuries, not only tolerable but prosperous; they frequently occupied positions of considerable influence, and the learned Jews pursued their rabbinical studies in peace.

From the time, however, that Constantine knelt before the Cross and the empire became Christian, then sufferings began; and during the twelve hundred years which followed, they sank from one degree of misery to another, and the period was for them one of uninterrupted oppression and decay. As the Jews had, up to the time of Constantine, been first to join the Pagans in the persecution of the Christians, the Christians no sooner gained the upper hand than the Jews became the condemned and persecuted sect. Of course there were exceptions. They were treated with kindness by the Gothic nations, when they overran the Western Empire, and at a later period by Charlemagne and Bernard. The Spanish Jews were also exempt from persecution. But as a rule it was otherwise. Doubly detested as the murderers of Christ, and the blood-suckers of Christian wealth, they were throughout the Middle Ages, the special objects of legal severity, of municipal hatred, and of popular violence. The sovereigns who gave them protection, and profited by their wealth, were often unable to save them from the malice of their enemies; and a sermon from some malevolent monk, or an absurd report of their having murdered a Christian child in order to celebrate the Passover with his blood, or even a mere outbreak of blind fanaticism among the populace, was sufficient to bring murder and pillage upon a whole Jewish quarter. They were debarred by law from holding landed property, and from the rights

of citizenship, they were confined in the cities, within the narrow bounds of a peculiar quarter, and in some cases were locked up at night like cattle in a yard; and in Bohemia an edict was issued, prescribing a peculiar manner of executing Jews, in order that the body of the Jewish might be distinguished from that of a Christian criminal who shared the same fate.

From the era of the Reformation the condition of the Jews throughout Europe was gradually improved. Neither Luther nor Calvin were favourably disposed towards them, nor was the popular mind enlightened as to their true position and their undoubted rights; but although no amelioration in their civil and political condition took place, they were no longer massacred, tortured, pillaged, or arbitrarily expelled; the fury of persecution against them slackened and gradually disappeared.

They had been banished from England in the reign of Edward I. Cromwell made great efforts to have them readmitted, and convened an assembly of clergy and others at Whitehall to discuss the question.

The opposition, however, to his more enlightened views was so great that it was only by connivance that any Jews were suffered to remain in the country; and it was not until the year 1666 that permission to reside and settle in England was granted to them. Still the popular feeling against them was very strong, and a bill for their naturalization, which passed with

great difficulty in 1753, was shortly afterwards repealed; and indeed, up to the time of the French Revolution, they were but barely tolerated, and the anathema of public contempt laid heavily upon them.

The last sixty years have witnessed a vast change in the feelings of the European nations towards the Jews. In France, Belgium, Holland, England, and in some parts of Germany, their political emancipation has been complete. But the few years, during which the principles of civil and religious liberty have been thus recognized and acted upon, can have done but little towards removing the conviction, which fifteen centuries of cruelty have deeply engraven upon the Jewish mind, that the Christian power has during the time of its supremacy been a persecuting power, and that the disciples of Jesus of Nazareth have been, with few exceptions, the bitter and relentless foes of the descendants of Abraham. If the Jews, therefore, of the present day inherit the prejudices against Christianity, which persecutions waged in the name of Christ have naturally engendered, the faults rest with the authors of such persecutions, not with those who have endured them; and it is a poor argument for the Christian Church now to urge, that results which have been brought about by its own unchristian conduct justify it in the continued neglect of an obvious duty, and sanction the violation of the plain command of Christ. If the Jew has received at the hand of the Pagans, and even from the followers of Mahomet, a



toleration, which, for fifteen centuries, was denied him by the followers of Christ, is it strange that he should look with disfavour upon the religion they profess, and harden his heart against doctrines which come to him mingled with the recollection of persecution and contempt?

But in estimating the blame which attaches to the Christian Church in reference to the Jews, we must not confine ourselves to the persecutions which have been carried on against them, the idolatries of the nominal Church, and the scandalous lives of many of its professors, have necessarily proved a great stumbling-block in the way of Jewish conversion. Those who only know Popery in the modified form, in which it exists in Canada, can have no adequate conception of the impression which its superstitious rites make upon the minds of Jews in countries in which those rites are publicly exhibited. We have only to recall the severe denunciations of the Old Testament against the makers and worshippers of images to perceive that the Jew is bound to look with the utmost abhorrence upon the honour paid to images by some branches of the Christian Church. His eye is everywhere offended with the sight of images; in the streets and highways, outside the churches, and in public processions, the Christian image is treated with every mark of veneration. And if then it be asked, "Is it not strange that the Jews should remain blind to the truth

of the Gospel with the light of Christianity shining around them?" We ask in reply, "What is the light which presents itself to the Russian or the Polish or the Austrian Jew? He sees at the meeting of two roads a crucifix, with a rude image as large as life; he sees the passerby devoutly kneel before it, and pay to it all those outward marks of adoration which the Word of God tells him are due only to the invisible Jehovah! Is this we ask, the light of Christianity? or is it strange that the Jew should refuse to fall down and worship the stock of a tree?"

Nor are the lives of many professing Christians less offensive to him than their religious observances. The open and avowed profligacy, the habitual violation of the first principles of morality, the spirit of grasping worldliness, of falsehood, hatred, and ill-will, which marks the conduct of a large portion of the pretended worshippers of Christ, can produce but one effect upon the mind of the Jew. "I will remember," writes a Christian Israelite, "the overwhelming effect produced upon me when I first read the fifth, sixth and seventh chapters of St. Matthew's Gospel. I then looked with astonishment on those called Christians, and was led to inquire if these were really the doctrines they professed to believe!"

If the above remarks, then, are true; if the persecutions of fifteen centuries; if the idolatrous practices of some Christian countries; and if the vicious habits

of all, have raised a triple barrier in the Jewish mind over and above that which exists in the natural heart against the entrance of Spiritual Christianity, are we to be surprised if the Jews still remain in unbelief? Is not their present condition the natural result of the circumstances in which they have been placed, and of the treatment which they have for so many centuries received at the hands of Christians? Consider, then, the revealed purpose of God respecting them, His temporary rejection of them indeed as a nation; but, notwithstanding this, His abiding love to them for the father's sake, His purpose to save an elect remnant, and ultimately to receive again into favour the entire nation. Contrast, moreover, the duty of Christians towards their Jewish brethren with the conduct they have pursued, and ought we not to say as was said of old, "O Lord, righteousness belongeth unto thee; but to us confusion of faces . . . . O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. We have not grieved for the affliction of Joseph."

It is cause, however, for devout thankfulness that, since the beginning of the present century, the Churches of Christ throughout the world have begun to acknowledge the importance of the Jewish question; and missions to the Jews are now maintained by the Church of England, and Non-conformists, by the es-

tablished and Free Churches of Scotland, by the various Christian bodies in America, and by our own *Church of England in Canada*, with its headquarters in Toronto. It remains for me only to inquire

**IV. What grounds of encouragement there are in the present state of the Jews which should urge us to make greater efforts in their behalf?**

a. And first, it is encouraging to know that, after so many centuries of neglect on our part, God still leaves this wide door of usefulness open to us. The privilege of preaching the Gospel to Israel might justly have been taken from us, and given to a nation by whom it would have been more highly valued. But it is not so. God spares us for the work, and the work for us. With some exceptions, the Jew is everywhere accessible; in Asia, and in Africa, no less than on the Continent of Europe, and in the streets of our own cities, we may carry the Gospel to the Jew. The harvest is plenteous even if the labourers are few.

(b) Secondly, what are the results of mission work amongst the Jews?

The Rev. J. P. de la Roi, in his book, "**Jewish Baptisms in the nineteenth century.**" says that there were 224,000 Jews baptized within that period.

"These are great results indeed; none greater, none indeed so great, are to be found in any other part of the world's mission field: A quarter of a million converts from ten millions of Jews is a much greater result than three million converts from a thousand million heathen; the proportion in the one case being 1 in 40; in the other, 1 in 300."

Again: *Jewish converts must be weighed as well as counted*; and the results are still more gratifying. What other missionfield has produced a list of men, excelling and renowned in every calling in life, comparable to that list of Jewish Converts in the *Jewish Year Book* for 5664, i.e., 1903-4, just issued? We find the following well-known names in that list: Professor Benfey, Sir Julius Benedict, Dr. Biesenthal, Isaac da Costa, Sir Michael Costa, Dr. Paulus Cassel, Benjamin Disraeli, Dr. Alfred Edersheim, the Halevys, the Heines, Herschells, Bishop Isaac Hellmuth, the Mendelsschms, the Margoliouths, Dr. Neander, Sir F. C. Palgrave (historian), Baron Reuter, A. G. Rubinstein, Joseph Salvador (historian), Sir Arthur Sullivan, Dr. Joseph Wolff, to which I would take leave to add the following from the chief Sephardic families, The Bernal's, Furtados, Ricardos, the Lopez's, the Ximenes, and Uzziellis, the Mocattas; and also Lord Gaschen, Jules Simon, Senor Castelar, Father Hyacinthe, Dr. Capadose, Lydia Montefiore, Bishop Alexander, Bishop Schereschewsky, Dr. Henry Aaron Stern, Dr. Adolf Saphir, Joseph Rabinovitz, and Friedrich Stahl."

"Again, one of the happiest and most encouraging results of this work is the large number of Christian Jews who wish to become missionaries to their brethren. Like St. Andrew, they have the burning



desire to go forth with the announcement on their lips—"We have found the Messias."

c. What, then, is the religious state of the nation at the present time?

The devout Jews, the strict observers of modern Judaism, holding fast to the rabbinical system and the teaching of the Talmud, are a small and rapidly decreasing body. As a nation, at least throughout America, they have lost that reverence for religion which formerly characterized them. *The Talmud has been discarded by numbers, and the idols of Rationalism and materialism have been set up in its place.* The one strips them of all religious veneration, the other confirms them in their thirst after gain, pleasures and sensual enjoyments. Within the grasp of these two powers modern Judaism is firmly held. But there is abundant evidence that the leaven of Christian truth is silently but extensively working throughout the mass: the people exhibit in its various stages the process of religious fermentation; the dry bones may yet lack the essential element of life, there may as yet be no coming together even of bone to bone, no signs of a national repentance, but surely there is "a shaking." The word of truth has gone forth amongst them, that word which never returns void to Him who sends it, and the results which have already accompanied that word encourage us to make good the ground we have won, and to ply

more earnestly the weapons of our warfare with prayer, faith, and zeal.

(d) But chiefly do we find our encouragement in this, that the purpose of God standeth sure. The world around us is a sea of change. These mountains which seem to us an image of God's eternity are exposed to the operations of laws, which will carry them down to the lowest depths of the ocean. The stars of heaven, emblems of enduring light, are yet the subjects of continual change, ceaseless in their motion, varying in their lustre, now shining with unwonted brilliancy, now altogether disappearing from our view. And what shall we say of man? Mutability and movement mark every page of his history. Nations and empires flourish to-day, and to-morrow are swept away like the chaff of the summer threshing-floor. This is not so with the people of the covenant. They still abide, and the promise of their redemptions abide too. The gifts and calling of God to the Jewish nation are unreversed and irreversible. He has reserved, indeed, in His own power the times and the seasons, when the Kingdom shall be restored to them; but the event rests upon His unchanging Word, its foundation is the Rock of Ages, and the promise a beacons-light, shining high above the storms and tempests of this lower world.

What, then, though man forget the promise! What though generation after generation pass away, and

no sign of its accomplishment appear! What though the children even of the promise break every covenant which man can break! What though unbelief do its worst to counsel this counsel of love! Yea, what though God Himself has, to the eye of sense, forgotten to be gracious! The bow is still seen in the cloud. The purpose of Jehovah pursues its steadfast course. The star of Israel's hope shines brightly through the storm-clouds which overcast the sky of these latter days. "For the gifts and calling of God" to Israel, revealed first to their father Abraham, and since then ratified and sealed by the blood of Christ, "are without repentance."



***"The gain of Israel is the gain of the Church. I am afraid the Church does not yet know it."***

***Archbishop Benson.***

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***"It was a Jew who shed his blood.  
Our pardon to procure ;  
It is a Jew who sits above,  
Our blessings to secure. "***

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***"They forget a main point of the Church's glory,  
who pray not daily for the Jew's conversion."***

***Archbishop Leighton***

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***"O God, the God of Abraham, look upon Thine everlasting covenant; cause the captivity of Judah and Israel to return. They were Thy people, be Thou their Saviour ; and may all who love Jerusalem and mourn for her, rejoice with her. for Jesus Christ's sake, their Saviour and ours.—"***

***Bishop Wilson's Sacra Privata.***